THE PEMBROKE STANDARD ATTACKS SOCIALISM

The Pembroke, Ont., Standard, of March 27th, published a quarter page editorial against Cotton's Weekly and Socialism. This editorial shows such crass ignorance of the subject that we did not care to waste space on it. However, several of our subscribers have sent us a copy of this article and asked us to deal with it. In justice to our ninety-three subscribers in Pembroke and more than two hundred subscribers in Renfrew county, we will give space to the article. The editorial is as follows:

Our attention has been drawn to a publication in the interests of Socialism called Cotton's Weekly, published at Cowansville, P.Q. The edition of this paper for the week ending March 29th was upwards of thirty thousand, and some copies find their way to Pembroke. It is a little disconcerting to learn that thirty thousand people are weekly pawing over this firefanged litter from the muck heap of exploded fallacies, but there is no blinking the fact that the half-baked philosophers who champion a purely visionary cause, are gaining attention from a much greater number of Canadians than is generally supposed. This is regrettable because it indicates that many citizens are cultivating a grouch that affects their usefulness as citizens, their happiness as individuals, and the social relations it is their ambition to improve. It should be apparent that it is manifestly impossible to graft Socialism upon our present civilization. This civilization of ours is far from perfect as any thoughtful person will admit, but as far as we know nothing perfect ever yet came from the mind of man. In all cases we must accept evils and of these it is the part of wisdom to choose the least.

To test this socialistic problem it is necessary to go to first principles and test it by facts. The early history of all civilized people appears to be the same. First a state of savagery little removed from the animal. Then the tribe banded together for purposes of defense and offense in which the socialistic principles were carried to the last possible limit. Dwellings, land, everything was held in common ownership by the tribe, even to the women who in the fullest sense belonged to the tribe, and no tribesman could have a special claim on any of them. He could, however, take a woman by force from some other tribe, when she became his special property. Then better implements began to be used, to produce which a division of labor became necessary and the knell of Socialism was sounded. The fellow who was clever at making stone arrow heads began to swop them for venison and the noble savage began to "do" his fellow man. The tribe which practised a division of labor most, prospered best, waxed strong, and slew its enemies, adding the wealth of the vanquished to that of the individual members of the tribe to what they got from other tribes, and pure socialistic principles had passed away. For hundreds of years human progress and the survival of the fittest led men further and further from Socialism until its antithesis was reached in the feudal ages. The successful tribes had by this time developed into nations, and all that these nations possessed was owned by one man in each nation who had accumulated the entire visible wealth of the country unto himself and his heirs forever, and governed through right of ownership. Modifications have followed, but titles for land come originally from the crown, and he who holds them must pay a sum, no longer called tribute, but now referred to as taxes, to the government, and in most countries is still called upon to give personal military service. From this it will be seen that those who attempted to follow socialistic principles were swept out of existence ages ago in the struggle for existence, and that those who departed further from these principles have prospered best and made such advances in civilization as have been accomplished up to the present time. In no instance have socialistic principles built up a nation. In all cases they have been tried. There is no occasion to discuss why they failed, as without exception they failed thousands upon thousands of times during the ages in which civilization made slow progress. Clearly Socialism is not a basis for civilization whatever may be said regarding the happiness of the people who cultivated it. Of that we can only guess as they have been a very long time dead, but of this we may rest assured that not more than one-half of the people now in existence could survive under such a system, as we live largely upon the work done by machinery and machinery necessitates a division of labor and an almost limitless supply of capital. Without going more than skin deep let us consider Socialism as it is presented to us. Chief of the fundamental facts upon which Socialists build is the assumption that capital is unnecessary to labor and that labor in reality furnishes its own capital, as the labor has already been done before it is paid for. This argument looks plausible, and as far as we know has not been questioned. Henry George and his followers have built up a whole system of political economy upon it, and yet like most socialistic vaporings it is just bosh. Let us avoid all the complicated ramifications with which Henry George delights to deal, and make a fair start. We will assume that there is a man living under socialistic conditions capable of building a steam engine. He mines the ore, puts it through the necessary process and builds the engine, piece by piece and screw by screw. The engine has no value until it is completed and ready to use. To perform this piece of work will occupy his undivided attention for say five years, during which time he must be supplied with the necessities of life from some source other than the results of his present labor. In other words he must be possessed of capital to the extent of five years' necessary expenditure, or to be furnished with it before the work of construction is possible, and Henry George's beautiful theory looks like a toy balloon with a hole in it. The same principle applies to all construction, and it becomes apparent that there can be no construction without capital, that capital is as essential to construction as labor, and that neither has value without the other. Henry George's primary assumption that labor produces the necessary capital as the work progresses has no foundation in fact, and the entire structure based upon it is without foundation. For reasons which restrictions of space will not permit us to touch upon in the present article, Socialism and a division of labor are directly antagonistic, and socialism and capital cannot exist together. As we cannot live in a mechanical age without a division of labor and capital, Socialism is clearly impossible, even assuming that it is desirable, a position clearly contradicted by the history of every civilized race.

There is no doubt that our present system might be vastly improved, but evils will always exist. It is useless to rebel against the laws of nature, and of all the irremediable cruel laws that which includes a struggle for existence, and the survival of the fittest only, is the most cruel and unchangeable.

Cultivating a Grouch

The Standard, of whom a gentleman by the name of E. B. Christiansen is manager and editor, says a few harsh words against Cotton's. That is merely personal abuse, and so needs no answer.

The Standard regrets that so many Cotton's are going to Pembroke, because it "indicates that many citizens are cultivating a grouch that affects their usefulness as citizens, their happiness as individuals, and the social relations it is their ambition to improve."

Christiansen, the editor, cannot do as he pleases. He is a slave, hired by the owners of the Pembroke Standard. These owners are the Pembroke business men, chief among whom are Gerald V. White, M.P. for Renfrew North, and E. A. Dunlop, member of the Ontario legislature. Pembroke is bonus mad. Industries are being given thousands of dollars. Mr. Dunlop is the leading labor exploiter of Pembroke. He is either shareholder or director in almost every industry in that town, and is also interested in contemplated concerns for which bonuses are to be voted.

The labor skinners of Pembroke, through their ownership of the means of production and distribution, compel the wage workers to work for their bare living expenses. They take the rest. They share in those six hundred millions of unearned revenue stolen legally from the working class each year. E. A. Dunlop and Gerald V. White share in this unearned revenue. They also, by the votes of the working class, are in the law making bodies of Canada helping to make the laws which will perpetuate the robbery.

Cotton's, as the organ of the Socialist workers of Canada, proposes that the working class shall send members to the Dominion and Provincial lawmaking bodies who belong to the exploited working class, and that these working class members shall so make the laws that the ownership of the means of production and distribution shall belong to the collective working class. Then the producers will get the full social value of the wealth they create.

When the Socialists triumph, Mr. Dunlop, Mr. White and the other labor skinners will no longer be able to rob labor. This is not pleasing to these gentlemen, so they set their slave editor to denounce Cotton's and Socialism.

Our grouch is only a grouch against getting robbed. We do not propose to hinder the "usefulness" of citizens. Of course we will do all we can to prevent citizens being "useful" to the labor skinners in the way a victim is "useful" to a pickpocket.

The "social relations" we wish to interfere with is the relation which exists in modern society between exploiter and exploited. True, we have no use for such "social relations" as that.

These would appear to be eminently reasonable proposals of ours, but naturally the paid slave editor of the labor skinners of Pembroke has got to say vile things about us and call us grouchers and the like, or the labor skinners would separate him from his slave's pay.

Exploded Fallacies

Mr. Christiansen calls Socialism a muck heap of exploded fallacies. This discovery of his is worth hundreds of thousands of dollars to him. Christiansen is a German. The rulers of Germany will give him a fortune if he will point out the authors who have exploded Socialism and will show where the fallacies lie. The Kaiser is worried over those more than four million Socialist votes in his Empire. The United States capitalists will be willing to give Mr. Christiansen a fortune if he will only show the fallacies of Socialism. With this wonderful discovery of his, why does Mr. Christiansen stay in a small Canadian town running a weekly paper with a circulation of barely fifteen hundred copies a week?

The rulers of the world tremble before the advancing political hosts of the workers who adhere to Socialism. The following is a tabulated statement of the Socialist and independent labor vote of the world.

WORLD WIDE SOCIALISM.

	No. of Soc. and Lab. members	Soc'st and Lab Votes.
Germany	110	4,250,329
Finland	87	330,260
Austria	82	1,000,000
France	71	1,125,877
Sweden	64	172,000
Italy	42	338,985
Australia	41	678,012
Great Britain	40	529,193
Belgium	39	600,000
Denmark	24	98,721
Norway	23	126,000
China	20	
Switzerland	17	125,000
Holland	7	82,494
Luxemburg	7	6,100
Russia	7	800,000
South Africa	5	
New Zealand	4	35,969
Argentine	3	18,944
Servia	2	25,000
Bulgaria	1	25,598
Canada	0	16,000
Persia	1	
Portugal	1	
Spain	1	40,791
Uruguay	1	
United States	0	901,095
Roumania	0	2,067
Total	700	11,219,434

These eleven millions of voters are a great torment to the capitalist class. The capitalist class have billions and tens of billions of dollars worth of title deeds. The validity of these title deeds is being threatened by this wonderful host of workingmen. Mr. Christiansen should hasten away to Woodrow Wilson or Guggenheim or Kaiser William or King George or the Rothschilds with his knowledge of how erroneous the principles of Socialism are. These gentlemen have not yet been able to find men who can prove that the science of society as laid down by the Socialist writers is wrong.

A Deluge of Misrepresentation

After all, Mr. Christiansen would be laughed at if he went into any gathering of big capitalists and showed up the "fallacies" of Socialism. They would look at him in astonishment and tell him go learn a little about Socialism.

He says we must go to first principles to test the Socialistic problem, then he goes and gives us a jumble of social evolution largely erroneous, says that savagery was Socialism, and mumbles along about free love and the like.

"Dwellings, land, everything was held in common by the tribe." Socialists do not propose to hold everything in common. Their idea is social ownership of things socially used, and private ownership of things privately used. Primitive communism is not Socialism.

"Even to the women, who in the fullest sense belonged to the tribe and no tribesman could have a special claim on any of them." This is the old lie about free love. Socialists do not believe in free love. Socialists want to give each the value of what he creates so that the home may be reestablished. At present many women do not get enough to live on, and many men do not get enough to marry on. Many men get enough through robbery, to keep a dozen women. So capitalism produces free love. We are in the age of community of women largely now. In the United States it is estimated that ten per cent of the women are practising either open or clandestine prostitution. Socialists want to stop this. They aim to do this by giving women the value of their production without selling themselves, and to give to men the value of their product so that they may marry and have a home. The prostitutes in Pembroke, the women held in common, which Christiansen tries to fasten upon Socialism, are the direct outcome of the system of robbery practiced by the labor thieves of Pembroke and elsewhere upon the working class.

"A division of labor became necessary and the death knell of Socialism was sounded." Later on we find Christiansen saying, "Socialism and a division of labor are directly antagonistic." This is a gratuitous untruth. It is so gross a misrepresentation as to show that Christiansen, in writing his article, is not in good faith in dealing with our views.

"Progress and the survival of the fittest led men further from socialism." A phrase could hardly be coined containing more false history, false science, and deliberate, or grossly ignorant misreptesentation. Socialism is the product of the machine age and co-operative production rendered necessary thereby. The machine age is purely modern. Hence men in the past could not have been led away from Socialism before the historic conditions were ripe for its birth. The theory of the survival of the fittest does not in itself mean progress. That law means that those creatures who are most in accord with their environment survive. The ignorant soldier who, at the siege of Syracuse, slew the Greek mathematician Archemides was "fittest to survive." The soldiers who divided the possessions of Christ on the cross were "fitter to survive" than Christ was. Nero who burnt Christians alive, smearing them with pitch and using them as torches to light his bloody spectacles in the arena, was "fitter to survive" than were the Christians. Did the burning of these Christians mean "progress"? The vandals who overwhelmed the civilization of North Africa, the Goths who plundered Rome, the Mongols who made the tablelands of Asia a desert by their conquests were the "fittest to survive," but did their slaughterings indicate progress? Christiansen should read a little Darwin before he babbles about the principles Darwin established.

"In no instance have socialistic principles built up a nation. They failed thousands upon thousands of times." As Socialism has never been tried, this statement is simply nonsense.

Mr. Christiansen drags in Henry George as though he were a Socialist. Henry George has nothing to do with Socialism. His writings are entirely apart from the question.

"We will assume that there is a man living under socialistic conditions capable of building a steam engine." This is a totally gratuitous assumption. Socialism does not aim at having one man build a steam engine. Under Socialism, the collective working class will build it by division of labor. The collective working class build the engines now as they do all the useful work of the world. But under capitalism, the working class build and the capitalist class OWN. Under Socialism the working class having built the engine would OWN it collectively.

"Capital is as essential to construction as labor." Mr. Christiansen defines neither Socialism nor capital. If by capital he means the means of wealth production, such as mills, mines, railways, these things have been given by nature in the raw shape and created in their present form by labor. Hence, labor having created, should OWN. The capitalists, not having created, should not own. If Christiansen means by capital the means to exploit labor, then under Socialism, as the working class will own their own means of producing and distributing the wealth they require, capital will vanish.

It is well for Mr. Christiansen to say that "restrictions of space will not permit" him to tell why division of labor is antagonistic to Socialism. He is up a stump, and so says his space is too valuable.

Marxism and Darwinism

"It is useless to rebel against the laws of nature, and of all the irremediable cruel laws of nature that which includes a struggle for existence, and the survival of the fittest only, is the most cruel and unchangeable."

Had Christiansen ever read the little ten cent pamphlet sold by Cotton's called "Marxism and Darwinism," he would never have been so foolish as to pen that last paragraph. He quotes the law of evolution (in a false manner it is true) and applies it holus bolus to show Socialism is unworkable. Let us see how human beings and the animal world differ.

An animal to survive, has to have the means of getting its food. If it has not these means the animal perishes.

An animal struggles for existence by means of particular organs. Says Pannekoek in the above mentioned pamphlet, "Lions carry on the struggle by means of their saltatory (leaping) muscles and by means of their teeth; hares rely upon their ears and paws, and falcons succeed on account of their eyes and wings. If now we ask what is it that struggles and what competes? the answer is, the organs struggle. The muscles and teeth of the lion, the paws and ears of the hare, and the eyes and wings of the falcon carry on the struggle. It is in this struggle that the organs become perfected. The animal as a whole depends upon these organs and shares their fate."

A toothless and rheumatic lion, being deprived of the organs by which he lives, dies. A hare who cannot hear and run is soon eaten by some carnivorous animal. The falcon that cannot fly and see and pounce perishes.

The difference between man and the animals is that man USES TOOLS. He no longer depends upon his own organs to produce the things to live by. He digs with a spade. He plows with a horse plow or traction engine. He builds his house with machine made steel or boards. What ORGANS are to animals, TOOLS are to man.

Here is the great difference between animals and man, and a further great and ridiculous difference exists in that the animal gets its living by the organs it owns, while man does not own the tools by which he gets his living.

Supposing the falcon had to get its eyes and wings from some capitalist falcon. Suppose the capitalist falcon would say, "Yes, I will lend you your own eyes and wings, provided you hunt ten hours a day and bring me all you get and I will give you enough food to live on."

That is just what the capitalists say to the working class, "Yes, I will lend you the tools you made to produce wealth with, provided you give me all the wealth you produce, and I will give you enough food to live on."

The tools were made by labor. Labor uses the tools and creates more wealth. It also creates better and better tools all the time. Under capitalism, labor, to get the tools it needs to produce wealth, must submit to the exactions of the capitalist class.

Socialism says that the working class should own the tools it needs to produce wealth. In this manner it can create wealth for itself and need no longer divide up with the capitalist drones nor stand their exactions.

Whereupon a little editor over Pembroke way lets out a bleat about the "struggle for existence," "the survival of the fittest," and the "unchangeable laws of nature." The wonder is that anybody anywhere treats the bleat seriously.

WHERE COTTON'S GOES.

The following is the number of Cotton's which went in April, 1913, to the various postoffices throughout Canada. No postoffice is given to which less than twenty-five copies went.

BRITISH COLUMBIA.

Bridesville, 25; Cranbrook, 29; Fernie, 141; Greenwood, 24; Kaslo, 30; Nelson, 102; Kakusp, 25; Rossland, 181; Athalmer, 25; Abbotsford, 48; Cumberland, 33; Celista, 26; Edmunds, 25; Kamloops 52; Ladysmith, 81; McKay, 76; Mission City, 104; New Westminster, 221; Notch Hill, 27; Nanaimo, 132; Penticton, 34; Prince Rupert, 47; Port Moody, 29; Queen Charlotte, 26; Revelstoke, 34; Ruskin, 42; Sointula, 26; South Fort George, 31; Skidgate, 25; Salmon Arm, 52; Vancouver, 613; North Vancouver, 97; Vernon, 29; Victoria, 240; South Vancouver, 91.

YUKON TERRITORY.

Dawson, 217; Granville, 39.

ALBERTA.

Ardenville, 26; Bellevue, 55; Coleman, 70; Cardston, 48; Carmangay, 34; Lethbridge, 70; Medicine Hat, 26; Seven Persons, 28; Taber, 28; Sundial, 27; Calgary, 44; Athabasca Landing, 42; Bentley, 39; Edmonton, 164; Hardisty, 25; Markerville, 31; Ponoka, 27; Red Deer, 37; Strathcona, 29; Wetaskiwin, 49; Manville, 28; Coaldale, 33; Edberg, 27; Nanton, 25; Rosemead, 26; Sedalia, 43; Youngstown, 43; Innisfail, 32.

SASKATCHEWAN.

Biggar, 46; Brownlee, 25; Colgate, 25; Dundurn, 29; Davidson, 105; Fairlight, 25; Gull Lake, 41; Govan, 25; Herbert, 36; Kerrobert, 26; Kinley, 34; Melfort, 26; Macrorie, 23; Moosomin, 31; Milden, 38; Moose Jaw, 48; Maple Creek, 29 Mervin, 31; Nummola, 31; Neville, 27; North Battleford, 33; Paynton, 25 Prince Albert, 31; Regina, 57; Sheho, 29; Strassburg, 35; Saskatoon, 64 Swift Current, 34; Sutherland, 33; Togo 37; Tompkins, 31; Unity, 25; Watrous, 32; Wadena, 46; Watson, 29; Waldville 35; Weyburn, 53; Young, 30.

MANITOBA.

Brandon, 70; Carman, 25; Grandview, 46; Killarney, 30; Riding Mountain, 34; Roseisle, 26; Souris, 31; Winnipeg, 636.

ONTARIO.

Ayr, 34; Berlin, 163; Brantford, 82; Brockville, 185; Charlton, 55; Carleton Place, 90; Copper Cliff, 51; Cobalt, 177; Cordova Mines, 44; Eganville, 34; Englehart, 54; Elk Lake, 75; Finch, 25; Fort William, 153; Gowganda, 43; Galt, 132; Guelph, 113; Giroux Lake, 64; Gananoque, 31; Goderich, 45; Hamilton, 279; Haliburton, 25; Hanover, 39; Hespeler, 124; Haileybury, 26; Ingersoll, 29; Kingston, 214; Keewatin, 39; Kenora, 106; Kincardine, 36; Lindsay, 80; London, 191; Leamington, 45; Magnetawan, 25; North Bay, 72; Niagara Falls, 160; New Liskeard, 34; Newboro, 25; Ottawa 219; Orillia, 25; Oshawa, 95; Port Arthur, 356; Preston, 97; Peterboro, 74; Pembroke, 93; Renfrew, 30; Steelton, 30; Silver Centre, 31; St. Thomas, 304; Stratford, 299; St. Catharines, 36; Sault Ste. Marie, 73; Sudbury, 30; South Porcupine, 163; Schreiber, 34; Smith's Falls, 69; Schumacher, 37; Toronto, 1139; Welland, 29; Waterloo, 31; Woodstock, 170.

QUEBEC.

Montreal, 930; Quebec, 62; St. Johns, 61; Sherbrooke, 29; Sutton Junction, 25; Cowansville, 25.

NEW BRUNSWICK.

Hillsboro, 32; Sackville, 26; St. John, 153.

NOVA SCOTIA.

Amherst, 224; Advocate, 25; Bridgetown, 30; Belmont, 27; Dartmouth, 41; Dominion No. 6, 63; Glace Bay, 28; Halifax, 140; Inverness, 30; Sydney, 117; Springhill, 94; Truro, 56; Westville, 36.

NEWFOUNDLAND—St. Johns, 51.

Karl Marx was a martyr for labor.

The future of labor under capitalism possesses nothing but Gloom.

The capitalist system originated in the subterranean passages of Hades.

Socialism is no "get-rich-quick" scheme; it is a "get-what's coming to us" proposition.

Less calico on the worker's wife and less silk and satin on the plute's wives would be more to the point.

The more callouses on the hands of the working class, the more diamond rings will sparkle on the hands of the capitalist class.

In the dictionary of the capitalists the words "mercy" and "justice" have been obliterated, and "profits" reigns in their stead.

We need education more than we do battleships, and Borden knows we do. That is the reason he is in favor of battleships.

When Socialism banishes all the strife, hatred and envy woven in our lives by the capitalist system, will we not be a happier, nobler, and more honest and upright people?

"Crush the spirit!" is the cry of capitalism; "keep the slave down on his knees, and make him forget everything but the making of profits for his master."

The capitalist reaches out with a smile and gathers in about four-fifths of the produce of each worker every day when at six o'clock he lifts his dull old beak from the grindstone.

The spirit of Socialism permeating the workers of the world is rapidly bringing the day nearer when the performance of a day's work will bring to the worker the full social value of what he produced.

The western farmer slaves long hours and endures misery unstinted, and his produce is gobbled up by capitalists who sit in easy chairs in well offices, who would hardly know the difference between a grain of No. 1 wheat and a frozen turnip.

The amount of unnecessary labor performed today is stupendous, and can hardly be calculated. Were half this energy directed into the proper channels, slums and sweatshops and dives would have no place, and could not exist.

Chartered banks in Western Canada have charged 20 per cent interest and even higher on small loans for short periods to farmers. Western farmers, awake, and get into line with the Socialists, whose object is to abolish rent, interest and profit and then the farmers will not be robbed by the banks, grain buyers, elevator or railway companies.

The Canadian Senate is for the plutes. A man to become a Senator must possess $4,000 worth of real estate, above all encumbrances. The Senate can kill any measure passed by the Commons. So, workers, the capitalist politicians at Ottawa may put a measure through the Commons knowing that the Senate will veto it. What do you have to say about who shall be a Senator? Nothing. The Senate is nothing but a chamber for pensioning off old-time plute politicians. It is part of the political system used to rob and fool you.

Where is the revolutionary spirit of your boyhood, Mr. Worker? Where has that spirit of independence and freedom which nature instilled into your being departed to? It has been ground into the wheels of commerce; it has been built into the mansions of the rich,; the joy-riders of capitalism have ridden over your carcass till there is nothing but bone and muscle left. You submit to the meanest imposition without hardly a murmur. What spirit you have left resembles that of the gimp of a sick cow.

In the Bank Act are many penal clauses against banks doing various things. Mr. H. C. McLeod, who was formerly a bank manager, testifying before the House of Commons banking committee, declared these penal clauses are dead letters. The banks break the laws with impunity. No man who needs the funds of the people which the banks control because the bank act gives them the power, dare protest, because the banks would put them out of business. The big financiers do not want to tighten up the penal laws against anyone on the inside of the legalized graft game. Hence the laws are broken.

Every spring the big harvester companies make heavy shipments to the west. Delivery of orders is held back till a certain day, and it is made a gala occasion by the machine men. The farmer and his friends flock to town, the machines are loaded on the farmers' wagons, horses and wagons and machines are decorated with streamers, a procession is formed, a brass band engaged, and pictures taken to send back home to the older provinces and printed in the papers showing what a real lovely life of joy awaits the homesteader. After spending a winter on the lonely prairie, the farmer is overjoyed to get back to civilization, and the pine knots issuing from the brass band causes his exuberance to rise to the bursting point. He has now become an easy mark. The gold brick con agents of the machinery companies now take a hand and all their persuasive powers are brought to bear to sell the farmers who have not already been lassoed machinery they can not afford. The agent is looking for his commission; he cares not whether the payments can be met or whether the company seize on everything the farmer may possess for payment. He has obeyed the call of profits, and bamboozled the toiler. He is content.

The new 1913 Facts is under way. It will surpass everything in this line heretofore produced. Get on the advance list for the first copies received from the binders.

CLASS-CONSCIOUS COMMENT

Phillips Thompson, Oakville, Ont.

The working man who is "loyal" to a capitalist government is a traitor to his own class.

The government of Ontario has under consideration bills providing for workmen's compensation, and limiting the working day for miners to eight hours, and the Tory heelers and henchmen are of course discounting in advance what the party is doing for labor. But just wait till the finish and see how those bills will be quickly dropped before it comes to a third reading on one excuse or another. The Whitney outfit would be fools if they did anything else. They are put there to serve the capitalists, and to fool the workers, and so long as the latter are willing to be fooled, why should they risk losing their soft jobs?

A Chicago clergyman recently offered a prize to be competed for by a number of vagrants whom he was in the habit of supplying with free breakfasts. The prize was to be awarded for the best essay on "Why am I a Bum?" The winner replied in thirty-five words, as follows:—

"Unrestricted immigration. There are not enough jobs to go round.

"Incompetence both from birth and bad habits. Employers want the best men. We are not the best.

"The drink habit, a form of moral insanity."

This is information from the inside, and it proves that the general theories regarding wastrels are correct.—Toronto Mail and Empire.

All that it proves is that the prize winner was a pretty shrewd judge of character, and gave just the kind of answer that he fancied the preacher would like to get—the kind that would be a sort of salve to the sometimes uneasy consciences of his capitalist paymasters and an excuse for their continuing to support a system that inevitably makes bums and millionaires in the proportion of a thousand to one. It is similar to the frequent confessions of chronic jailbirds, who usually seek to ingratiate themselves with chaplains and prison visitors by denouncing liquor as the cause of their downfall. But taking the answer as it stands, what can be more damnable than a system under which all who are not "the best" are liable to be forced to choose between starvation and beggary?

Reason, intelligence, justice and love—they talk of these in the churches, but in the Councils and Chancelleries it is of bigger battleships and longer-range guns and crueller war-debts to kill their neighbor-nations and to crush themselves. How long would this impious mockery of the Risen Christ afflict the so-called Christian nations were a new, fresh vision of the world-significance of the Resurrection to come to the Church this Eastertide?—Toronto Globe.

And side by side with this seasonable bit of pious gush appear editorials upholding the policy of creating a Canadian navy with all its attendant evils as depicted above. Next thing we shall no doubt have another able article from the gifted clerical editor wondering why it is that the masses of the people are becoming irreligious and losing confidence in the sincerity of the clergy.

If $35,000,000 of Canada's wealth is given to the parasites of England to build battleships, we will then know for sure that the fool-killer is dead—stone dead.

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A Series of Books Arranged to Give the Working Man a Thorough Grasp of the Philosophy of Socialism, and Kindred Subjects

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The great need today is education on Socialism and what it means. Socialists particularly should have a thorough grasp of their philosophy and a complete understanding of the movement, so they can talk and argue intelligently to and with non-Socialists. This complete understanding can be had without study. We have put up this book shelf with the object of putting before wage workers the opportunity of securing the needed education at a very low price.

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